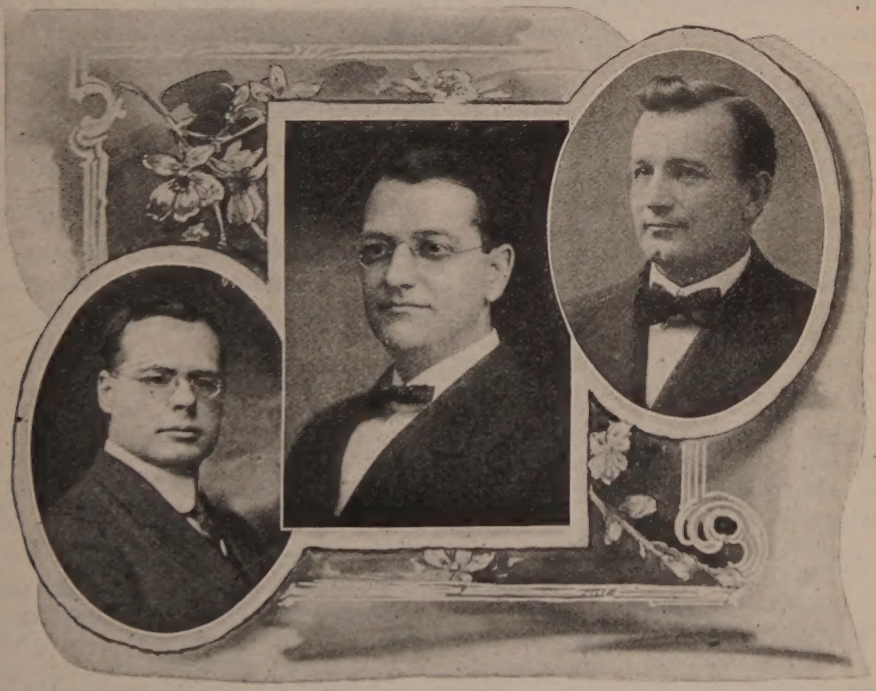
The
Missionary Intelligencer.

VOLUME XXVII. JULY, 1914. NUMBER 7.

Entered at the Post-office at Cincinnati, O., as second-class matter.
Address all correspondence to the Foreign Christian Missionary Society, Box 884, Cincinnati, O.

Commission of The Foreign Society to the Far East.



W. C. Bower. Stephen J. Corey. R. A. Doan.

See page 265.

Financial Exhibit.

The following is the Financial Exhibit of the Foreign Society for the first eight months of the current missionary year:

	1913.	1914.	GAIN.
Contributions from Churches.....	2,848	2,782	66*
Contributions from Sunday-schools..	229	249	20
Contributions from C. E. Societies..	629	375	254*
Contributions from Individuals.....	759	929	170
Amounts	$146,812.06	$155,814.81	$9,002.75

COMPARING THE RECEIPTS FROM DIFFERENT SOURCES SHOWS THE FOLLOWING:

	1913.	1914.	GAIN.
Churches	$74,203.48	$76,421.57	$2,218.09
Sunday-schools	3,114.62	3,822.68	708.06
Christian Endeavor Societies	5,404.01	3,540.20	1,863.81
Individuals and Million-Dollar Campaign	41,533.73	35,834.93	5,698.80*
Miscellaneous	1,058.71	3,301.79	2,243.08
Annuities	14,586.75	27,759.50	13,172.75
Bequests	6,910.76	5,134.14	1,776.62*

Loss in regular Receipts, $2,393.38; gain in Annuities, $13,172.75; loss in Bequests, $1,776.62.

* Loss.

Many churches that have expressed their purpose to send offerings have not yet done so. If we reach $500,000 by September 30th, it is very clear that we must do better. Let the churches and Sunday-schools be prompt in sending their offerings. Send to F. M. RAINS, *Secretary,* Box 884, Cincinnati, Ohio.

And as ye go, preach, saying: The Kingdom of Heaven is at hand, heal the sick, raise the dead, cleanse the leper, cast out demons; freely ye receive, freely give.

Books close September 30th.

Be prompt in sending all offerings.

Get ready for the Atlanta Convention.

Twelve new missionaries go out in September.

Please send Children's Day offering and church offering to-day.

See that all pledges are paid, please, before September 30th.

Do not fail to have your Sunday-school send an offering for Foreign Missions.

The "budget" plan always fails when it is not worked. This is true of all "plans."

"I have just finished reading the last copy of the INTELLIGENCER, and I think it great."—Mrs. Margaret V. Netz.

During May the churches, as churches, gave $13,255 for Foreign Missions, a gain over the corresponding month, 1913, of $1,261.

DR G. L. HAGMAN,

Leland Stanford University, San Francisco, under appointment for China. He plans to sail this fall. He will be supported by Colonel W. S. West, of Georgia.

MRS. G. L. HAGMAN,

Who goes with her husband to China. She is a trained nurse and an earnest Christian leader.

Many "budget" churches—that is, those that have adopted the "budget" plan—have sent nothing so far this year. Indeed this is true of most of them.

The apportionment of the church at Rocky Mount, N. C., was $5. They brought to us a feeling of humiliation, and yet of joy, when they sent us $36.85.

Bruce L. Kershner and wife sailed for Manila, May 9th, on the *S. S. Nile*. Please read his article in this issue of the INTELLIGENCER on "Open Doors in the Philippines."

Elmer Ward Cole, Huntington, Ind., hopes their receipts for Foreign Missions this year will be far greater than ever before. He is insisting that the Children's Day offering be doubled.

A letter from Herbert Smith, from Auckland, New Zealand, states that the offerings from one thousand brethren in Auckland for Foreign Missions was almost $1,400 last year. This is $1.40 per capita, which is certainly encouraging.

"Oh, for a passionate passion for souls!
Oh, for the pity that yearns!
Oh, for a love that loves unto death!
Oh, for the fire that burns!
Oh, for the power that prevails,
That pours itself out for the lost—
Victorious power in the Conqueror's name,
The Lord of Pentecost!"

"A few decades hence, and a billion in Asia will be thoroughly awakened. If they awake to look upon the Crucified, the church must hasten to improve her heaven-given mission to exalt her Lord." —F. E. Hagin, "The Cross in Japan."

The goal of the Church of Christ is nothing less than the subjection of all things to Himself, "the gathering together in one all things in Christ, both which are in heaven and in earth." This is God's eternal plan, and in spite of all seeming interruptions and delays nothing can prevent its glorious consummation.

In his book, "The Crown of Hinduism," Mr. Farquhar says: "Whoever holds the Christian religion with conviction and intelligence, necessarily looks forward to its becoming the cherished

MISS MARGARET DARST,

Of Oklahoma City and Drake University. She graduated in June and is under appointment for China. She will probably sail for the mission field in September. Miss Darst will be supported as the Living-link of her home Sunday-school, First Church, Oklahoma City.

---

possession of every human being. Missionary work is the most vital activity of the faith. The church must expand, or perish of unbelief."

E. E. Washburn, superintendent of the Fruitvale (Cal.) Sunday-school, states that they have found it very helpful to give five minutes every Sunday to the Missionary Committee and once a month allow ten or fifteen minutes to be given to the presentation of missionary topics. This has proved a fine inspiration for their school.

The following note comes from A. F. Hensey, of Bolenge, Africa: "We have recently had the State doctor and his wife and their baby for ten days. The wife and baby had not been well, so we invited them to come and gain strength at the mission. After seeing the work, they asked permission to give $10 to the church.

"The evangelists are back from the Ubangi. Five more were baptized, making 424 for the year. Brother Eldred's French-Lonkundo Primer goes to press to-morrow. Over 250,000 pages of literature have been printed the past year."

Bishop Patteson's idea of a missionary was this: "An earnest, bright, cheerful fellow with plenty of enterprise and some enthusiasm, who makes the best of everything, and above all does not think himself better than other people because he is engaged in mission work." Bishop Patteson was himself one of the great misisonaries and did what he herein suggested.

A certain rich man did not approve of foreign missions. One Sunday at church, when the collection was being taken up, the collector approached the millionaire and held out the collection bag. The millionaire shook his head. "I never give to missions," he whispered. "Then take something out of the bag, sir," whispered the collector. "The money is for the heathen."—*Outlook.*

"Enclosed please find money order for $18 for the MISSIONARY INTELLIGENCER. We are delighted to receive them and look upon the INTELLIGENCER as the best missionary paper coming our way. We are sending one to each of our preachers, realizing the help it is in keeping the Foreign Missionary interest among the men who are leading."—Ira A. Paternoster, Prospect, South Australia.

A letter from Miss Mary F. Lediard, Tokyo, Japan, a teacher in the Margaret K. Long Girls' School, referring to the new building, says: "The new Home Economics building and the Boys' Bible College building were begun last Saturday, May 2d. The compound is full of lumber and the yard all torn up. We will suffer gladly until September, when we will be so much better equipped for our work here."

It is not many years since churches called men to serve them who would protect them against missionary agents and missionary appeals. Now these same

churches, before calling a man, turn to the Year-Book and look up the record of the church he is serving. If that church has given nothing or only a trifle to the great missionary causes, they look elsewhere. They want a man that has the vision and passion of Christ.

Money and its relation to the Kingdom is spoken of 300 times in the New Testament. Baptism is spoken of 36 times. To ask one of our churches how many in the congregation did not contribute would not arouse any great stir, but to ask how many were not baptized would immediately arouse a commotion. It is well to have a keen conscience on the question of baptism, but no people will ever do their share in Christ's program until they have a keen conscience on giving also.

The *Foreign Mission Journal* says that it is the custom in many places to endeavor to preach one great missionary sermon in the year and expect that to enlighten and inspire the people. "How would it do to put all the salt we expect to use for an entire year into one dinner?" "Some pastors think that their main business is to keep everything quiet and smooth in the church. It is like rubbing a cat to hear it purr; but let us remember that when a cat is purring, it is not catching any mice."

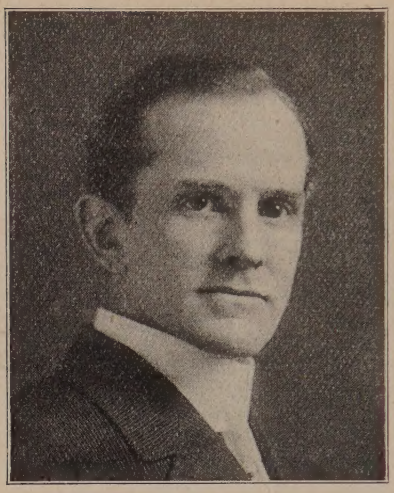
One of our consecrated ministers, referring to the action of the church concerning the missionary offerings, said: "All missionary offerings were sidetracked for the building enterprise. This I felt at the time was wrong, and now I am satisfied of the sinfulness of the matter. Where the springs of benevolence become stagnant, the life of the people becomes more self-centered and sluggish. The missionary spirit becomes a decreasing quantity, and eventually will finally become a missing quantity."

Our churches in Central Africa, among the primitive people of the jungle, withdraw fellowship from a member if he is covetous. In many of our own churches that is about the only respectable sin left. Covetous men serve on many of our official boards and occupy high places in the church. Our African brethren justify their course in the words of the Apostle Paul: "For this ye know of a surety, that no fornicator, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the Kingdom of Christ and God." When Paul puts covetousness cheek by jowl with fornication and idolatry, our African brethren infer that the Church of Christ is no place for it.

E. P. GISH,

Of Yale University, who is under appointment for China. Mr. Gish is a graduate of Eureka College and Yale Divinity School.

We call special attention to the informing and encouraging article, "The Beginning at Mungeli," in this issue, by Mrs. Anna M. D. Powell, wife of our well-known Brother E. L. Powell, of Louisville, Ky. M. D. Adams and G. W. Jackson first went to Mungeli, India, in 1886. They were probably the first Christian men to enter that dark, heathen city. Mrs. Powell pours a flood of light upon the history of the development of that work. She was the young wife of E. M. Gordon when he rendered the important service to which she so tenderly and appreciatively refers. Hira Lall is now a tower of strength. The conversion of that one man abundantly



DAVID WETZEL,

Pastor at Pittsfield, Ill. This church has entered the ranks of the Living-links.

justifies all we have ever done for India. The reading of this article will stir your heart.

We are sure the friends will be interested in the announcement of the Commission of the Foreign Society to the Far East. The missionaries in their lonely and difficult tasks long for the visit and inspiration of leaders from the homeland, and in turn the churches at home need the first-hand information which comes from the returned visitor who has really entered into the life of the missionary. The impetus which the visit of Secretary F. M. Rains gave to the work four years ago is a striking example of this very thing. Out of that visit, besides the encouragement which came to the missionaries, the new work projected and the financial saving in plans for the work, sprang the Million-Dollar Campaign of the Society for enlargement and equipment. And the visit of Secretary Stephen J. Corey to Africa two years ago did a similar service for that field.

After fifteen years of efficient missionary service in Cuba, Mr. and Mrs. Melvin Menges have resigned from the work and have taken the church at Le Moyne, Pa. After reaching Cuba in 1899 they worked for a number of years in Havana, and then opened up the work in Matanzas. There they spent eleven or twelve years, and endeared themselves to the hearts of the Cubans very much. They leave a well-organized church in Matanzas, and through Mr. Menges's efforts one of the best mission buildings to be found in any of the fields has been erected. Besides the central work in the city some promising outposts have also been opened up. The Society accepts the

BETHANY WOMEN'S CLASS OF THE CECIL STREET CHURCH, TORONTO, CANADA.

These women support two evangelists in Africa. An error was made in the June INTELLIGENCER; the picture published then was of the Bethany Circle Class, Ionia, Mich., instead of the above. The Ionia class also supports a worker in Africa. Miss Ferguson, teacher. We regret the mistake.

resignation of these good workers with regret, and wishes them every blessing in their new task. W. L. Burner and wife, of Transylvania, went to Matanzas last fall to take up the work, and send encouraging reports concerning the outlook.

MISS LODUSKA WIRICK.

Born at Mansfield, Ohio, June 8, 1856, died at Tokyo, Japan, April 30, 1914.

Miss Wirick was a beautiful, unselfish character. She loved the good, the beautiful, the true.

Only a few months after her birth the family moved to Iowa, where she grew up, and was educated in the district and high schools of Tipton, and Drake University.

Loduska and her sister were baptized October 10, 1871, when she united with the Baptist Church. Afterwards she came to our people when she went to Des Moines during a meeting conducted by Prof. D. R. Dungan. This devoted young woman was poor when she entered Drake University, and was compelled to make her way by teaching.

She went out to Japan as a Christian missionary under what was known as "The Belle Bennett Board" of Drake University and the University Place Church. She spent twenty-four long years in Tokyo, where she made many friends and wielded a wholesome influence among both the Japanese and foreigners. Many problems and difficulties confronted her as she prosecuted her work in faith and great patience.

A large circle of devoted friends loved her for her excellent qualities of character and her unselfish devotion.

In the social circle she was most delightful. As a hostess she had few equals; as a guest, no superior. Sunshine and good cheer followed her wherever she went.

"The little white-haired mother," eighty-six years of age, and four brothers and four sisters survive, and all live to love and cherish the memory of Loduska. And many missionaries and Japanese will mourn her sudden departure.

FACTS ABOUT MEXICO.

All eyes are now upon Mexico, one of the mission fields of the world, and the land where there has been so much disturbance in recent months. The population is 15,063,000. White, 20%; mixed, 43%; Indian, 36%; foreign, 1%. The foreign population in 1913 included natives of forty different countries, of whom it is said there were 30,000 Americans, 5,000 British, and about 5,000 Germans.

The capital is the City of Mexico, with a population of 470,659. The subdivision of the country for administration purposes is divided into 27 States, 3 Territories, and what is known as the Federal District.

The principal ports of the Gulf of Mexico are Vera Cruz, with a population of 30,000; Tampico, population 16,000; Matamoros, population 9,000; Progreso, population 5,200; and on the Pacific Coast, Mazatlan, population 18,000.

The country has about 16,000 miles of railway, 50,000 miles of telegraph lines and 2,964 postoffices.

If the United States had planted schools and given the gospel to that people a hundred years ago, it would have been much cheaper and far more effective than armies and shot and shell and war. And what is also true, it would have been more in harmony with the Golden Rule.

Auditorium, Atlanta, Ga., in which the sessions of the next National Convention are held. Seats 8,000. Near center of the city. See that your church is well represented.

Permit Us to Observe.

That one-third of all the money of the world is due on the war debt of Europe alone.

That Uncle Sam pays to Japan about $80,000,000 annually on imports from that country.

That the letter from Mrs. Shelton, Tachienlu, in this issue, is very interesting reading.

That President Yuan Shih Kai, of China, sends his daughter to a mission school in Pekin.

That one man in North Carolina supports thirteen missionaries and their native evangelists.

That Dr. W. E. Macklin has been in the service of the Foreign Society longer than any other missionary now on the field.

That you will do well to place the INTELLIGENCER in every family represented in your church.

That a business man recently stated that he wanted a preacher for his pastor whose piety and interest in missions could not be questioned.

That thirty years ago the Southern Baptists raised less than $100,000 annually for Foreign Missions, and this year they apportion the churches in Texas alone for that amount.

That the missionary brought to Japan the musical scale and songs of good cheer. That the first gospel song that was translated and sung was, "There is a Happy Land." The translater was Jonathan Goble, the same Mr. Goble who invented the man-pulled vehicle with two wheels called the "jinrikisha."

EDITORIAL.

A Commission of the Foreign Society to the Far East.

On July 21st a Commission of the Foreign Society, consisting of Secretary Stephen J. Corey, Prof. W. C. Bower of Transylvania University, and R. A. Doan of Nelsonville, Ohio, will sail for the Philippine Islands, China, and Japan. This step is taken in response to frequent and urgent requests from the missionaries and the native churches.

The Society congratulates itself upon its good fortune in securing these truly able men for the confessedly important task. Secretary Corey is an acknowledged leader in any group of misisonary experts. His ability to see things worth while, and his power to picture to others what he does see, is well known. Almost 10,000 copies of his book on the work in the Congo were sold, and a similar journal may be expected from his pen upon his return.

Prof. W. C. Bower is an experienced missionary pastor, a teacher of missions in the department over which he so ably presides, a man of broad information, sound judgment, and withal possesses a consuming passion for the world's evangelization.

R. A. Doan is a consecrated business man, the teacher of one of the largest men's Sunday-school classes in the world. His reputation as a successful business man is known far and near. Honored and loved in his own city, he is looked to as a leader in all social and religious and business enterprises.

It is our deliberate judgment that this step marks a new epoch in our missionary history. This is the experience of a number of other older missionary societies. The work now bulks so large, its interests are so varied that careful administration is a problem of growing importance.

Modern missions to the non-Christian world requires schools, colleges, training-schools, hospitals, orphanages, publishing plants, and other institutions. With the growth of these avenues of service, all of which are truly evangelistic, comes the necessity for careful planing and the wisest possible administration. The work must be projected into the distant future and solidly builded.

The cheer to the missionaries and the churches on the fields and the more intimate information brought back to the Board of Managers will repay manifold for all the time and trouble expended.

It is gratifying also to be able to announce that it is expected that all the expense of the Commission will be met outside of the regular missionary funds.

Mr. Doan, in company with his family, will continue his journey on to India and around the world, and will be gone a year or more. However, Messrs. Corey and Bower are expected to return to San Francisco by December 20th next.

Let the friends be much in prayer for the Commission, that all the good purposes they hope to accomplish may be more than realized under the blessing of God.

Tip or Tithe.

Mr. George Innes says there was a time in his life when he gave for missions as he gave to the porter on the sleeper or as he gave to the waiter at the hotel. He confesses that he was guilty of tipping the Lord. On a sleeper or in a first-class hotel it is not respectable to fail to give a gratuity to the porter or to the waiter in recognition of the service rendered. The berth and the meal are paid for in full; the tip is a matter of custom and good nature, and not a matter of either legal or moral obligation.

Mr. Innes gave regularly to support the church of which he was a member, and in doing so felt that he discharged his obligation to the Lord. But he was willing to go farther, and he gave a trifle to extend the boundaries of the Redeemer's Kingdom. In doing what many other members of the church did there was no sense of obligation, no recognition of stewardship. Rather than be considered selfish and penurious he gave the Lord a coin or a bill in precisely the same spirit as he gave a quarter or half a dollar to the boy that cleaned his shoes in the sleeper or supplied his needs at the table.

In the Mosaic economy the people were required to give a tithe of all their income from every source. The Law plainly and positively said, "The tithe is the Lord's." If the tithe was withheld, the people were charged with robbing God, and they were punished for their sin. The Prophet Malachi accused the people of his day of robbing God, and called upon them to bring the whole tithe into the storehouse, and he assured them that, if they would do this, the Lord would open the windows of heaven and pour out such a blessing upon them that there would not be room enough to receive it. Alexander Campbell says that the Jew was required to give not one tithe only, but three tithes.

Since his conversion Mr. Innes has given up his business and has devoted himself exclusively to the Lord's work. He has enough to support himself and family, and more than enough. He has opened an office and furnished it, and supports a staff of workers. Now he is a steward; what he has he holds in trust for the Lord. The day of tipping is over.

Mr. Innes is not the only one who has been tipping the Lord. As long as the average offering of the Christian people of America for Foreign Missions does not exceed fifty cents a year, it is plain that the number of tippers is very large. There are men and women whom the Lord has prospered who are able to work at their own charges and not only support themselves but support whole stations. Why should they not do what Mr. Innes has done?

It is not clear to all that the law of the tithe has been transferred from the Mosaic dispensation to the Christian. It is said by some that there are those who can not afford to give as much as a tenth of their incomes for the Lord's work. The testimony of those who have put God to the proof is that nine-tenths with his blessing will go farther than ten-tenths without his blessing. Does it not appear probable that if the Jew could give a tenth of his income, and if the pagan could and can give a tenth, the Christian can give as large a proportion? If all our people were to give a tenth, there would be money enough in the Lord's treasury

for local church expenses, for missions of every kind, for benevolence, and for education.

Is it not high time that we were substituting the tithe for the tip? Is it not high time we were giving as the Lord has prospered us? We are told to "honor" the Lord with our substance. Can we say that we honor him when we hand him a tip? He is not a pauper asking alms; he is a preferred creditor, and his claims should be satisfied first and to the full.

Tip or tithe—which shall it be?

The Work in Australia.

Our brethren in America will be delighted to hear of the growth of the Foreign Missionary work among our churches in Australia. The Federal Board, or, as we would say, "The National Board," has decided to send out two nurses, single women, and Ira A. Paternoster and wife to the Bengal Presidency, in India, to open up a new work for our people. This is a station in the Palaman District and was formerly owned by the London Missionary Society, but, owing to lack of funds, they are closing some of their work.

It will be remembered by some that Mr. Paternoster was educated at Lexington, Ky. He returned to his native land, Australia, and has spent some years in the service there, much to the delight of the churches and profit to the common cause of our Lord. We wish for him and his co-laborers every blessing as they seek to extend the Lord's Kingdom throughout the earth.

Japan's New Premier.

Count Okuma has recently come to the position of Premier of Japan. His influence is next to the emperor. At the great Jubilee Conference of Protestant Missions in 1909 he used the following significant language:

"Though I am not a Christian, I have indirectly received an immense influence from Christianity. This semi-centennial is for us a most important celebration. The first missionary that I ever met was Dr. Verbeck, whom I first saw in 1864. He was my English teacher, and, though he did not teach me Christianity directly, his Christian conduct was a constant example. I afterwards received a United States History and a Bible.

"Anglo-Saxon civilization is that towards which Japanese aspire and to which they are approaching. This is of the greatest importance for us. The missionaries have been exponents of this civilization. *There is, however, much yet to be done; for, from a religious point of view, Japan is in a starving condition.* It is most important to have good food and good drink.

"You are to be congratulated on the work of the past fifty years, and the victory is yours for the future. But we must not forget that life is more important than discussion. It was the life of Dr. Verbeck that influenced me more than his teaching. So it will be with you, and the success of the next fifty years will depend largely on what you are."

The elevation of Count Okuma to his present high position in the government is a source of great encouragement to the missionaries and to all the Japanese Christians.

See Atlanta!

The time for the Atlanta Convention, October next, is not far away. Our word is, Go! You will see many of the brethren you want to see. You will see the great, new, growing, throbbing, stirring city. It is the metropolis of the New South. It is a city of war relics. You will want to see Peace Monument, commemorating the cementing of the North and the South, and then the monument to General McPherson, erected on the spot where he fell. The monument to the Confederate dead will be worth seeing. And it will be worth a trip to Atlanta to see the great monument to the illustrious Henry W. Grady, journalist, statesman, orator, and peacemaker. He was a son of the Southland, but was loved and honored by the whole country. He hastened the coming of the day of the New South.

At the close of the war Atlanta was a village in ashes; to-day it is a mighty, modern city of nearly 200,000; an example of what the American people will do in the face of obstacles.

The reports of all our missionary societies will probably be the best in our history. Be there on the front seat! Let every church send its preacher. It will prove an excellent investment.

See Atlanta!

The Temple Bell.

CORNELIA A. BENLEHR, MISSIONARY OF THE FOREIGN SOCIETY.

In the calm of an Indian twilight,
When the day was ebbing low,
We sat quietly resting and watching
The bright sunset's afterglow.

As we watched the brilliant colors
Light up the western sky,
The day's vexations and trials
Were allowed to fade and die.

And the comforting thought came to us,
As the day is crowned so
Our Father's approval and blessing
Is life's evening afterglow.

While thus happily resting and musing,
On the evening air there fell,
Subdued and sweetnened by distance,
The sound of the Temple bell,

And our minds recall the picture
Of the priest in the temple walls,
In his evening's devotion and service
To his god—who hears no calls.

As he enters the sacred presence,
To which he must go alone,
In humble and quiet attitude
He bows to the god of stone.

But, hark! The peal of the mission bell
Is calling our boys to pray,
In the name of the *Living Savior,*
To *our God*—at the close of day!

Like a tone of quiet victory
Comes the humble yet joyous strain,
For the opening hymn of love and praise
Is this—*"Jesus shall reign."*

"Jesus shall reign where'er the sun
Does his successive journeys run,
His Kingdom stretch from shore to shore
"Till moons shall wax and wane no more."

Damoh, C. P., India.

CONTRIBUTED ARTICLES.

The Power of Gold.

SADIE PUGSLEY.

Gold is one of the mightiest forces on the earth to-day—a force for good or evil, according as it is used. You remember, in "Romeo and Juliet," Shakespeare puts in the mouth of one who had offered money for a poison he was not allowed to buy, these words, "There is thy gold, worse poison to men's souls, doing more murders in this loathsome world than these poor compounds that thou may'st not sell." Few things can so defile a man as the passionate greed for the almighty dollar. He will barter his highest ideals, his love for friends, his very soul, to be known as a man of wealth,—and to what end? It is the old story of "buying more land to raise more corn to feed more pigs to buy more land," and so on; a chain that knows no end until it brings its victim down to the gates of death, empty-handed. His gold he must leave behind, and he learns, too late, of how little value the dollar without Christ was to him.

On the other hand, the man who has honestly won a large portion of this world's goods and realizes his opportunity for service, holds in his hands the power to help materially in bringing about the coming of Christ's Kingdom. He believes that "there is more happiness, and a finer quality of it, in making life fair than in finding it fair." Some of our millionaires who are giving so largely to all benevolences have an old-fashioned belief that the figure of the camel and the needle's eye as referring to a rich man's chance of entering heaven, is not a myth, and have expressed themselves as determined to die poor! One of the most cheering sights of to-day is the erection of hospitals, orphanages, training-schools, social centers, children's parks, and numerous other charities by men and women who agree with J. G. Holland that "the heart given to our Father, the hand given to our brother, the life given to both," alone "makes life admirable.'

Alexander McArthur, M. P., pays one of the highest compliments to the power of money used for missions that I have seen. Listen: "I believe that the advancement of civilization, the extension of commerce, the increase of knowledge in art, science, and literature, the promotion of civil and religious liberty, the development of countries rich in undiscovered mineral and vegetable wealth, are all intimately identified with and, to a much larger extent than most people are aware, dependent upon the work of the missionary, and I hold that the missionary has done more to civilize and benefit the world than any and all other agencies combined."

And we must not think moneyed men alone can have a hand in this great work. The February INTELLIGENCER gives this list of what one dollar will accomplish: Keep a child from starving for 50 days; feed and clothe an orphan for 25 days; pay for the education of an orphan for 25 days; feed a poor widow for a month; furnish a teacher for untaught children 2 weeks; send out a Bible-woman for 2 weeks; send out an evangelist for one week; send out a colporteur with the Bible for 12 days; buy 50 copies of the Gospel in any language; buy 12 New Testaments in any language, and buy 3 Bibles in any language.

But so few are really awake to the share they may have in the world's work! Some one has aptly said, "Ability plus opportunity equals responsibility." I have before me an old leaflet by Amos R. Wells, and wish to quote the opening paragraph: "Some men pray for the *mill*ennium and do n't give a mill toward its coming. The chariot wheels of the millennium are made of consecrated dollars. 'Go ye into all the world,' we say to our missionaries; 'Stay right here in

my pocketbook,' we say to our greenbacks. We take an interest in missions —but we keep our money on interest! 'Thy Kingdom come,' we pray. Ah, we must send our money to fetch it. The Lord will judge this nation, not by its prayerbooks, but by its account books. And how do the account books of our Nation read?" How much do we spend relatively for clothing, food, fuel, and luxuries; for tobacco and liquor, and for the spread of the gospel? The comparison is shameful and appalling.

"God furnishes all the capital we have —our hands, brains, strength, skill, or inherited property. Money earned is the result of the use of these." Then we owe him something for the use of these talents he has given us. The tithing system is coming into more and more general use, and surely no better way could be found of rendering unto the Lord his due. Some one objects that this is only an old Jewish custom, and reminds us that we "are not under the law, but under grace.' Surely, then, we ought to do as much or more than the Jews, who *were* "under the law."

G. L. Wharton said the tithe system commended itself to him as a regulative principle, a dignified principle, an adequate principle, and an educative principle. Keble says, "Love delights to bring her best, and where love is, that offering evermore is blest."

Children should be allowed to give in their own names, and taught to manage their little finances so there will always be something to give. Some one says, "A man can no more give for the whole family than he can pray for the whole family." Native converts on the mission fields often shame us of older Christian lands by their whole-hearted generosity.

How must we give? "As God hath prospered us." "Not grudgingly or of necessity," but cheerfully. Undoubtedly Lowell had this from 2 Corinthians in mind when he said, "He gives nothing but worthless gold who gives from a sense of duty." The "sense of duty" must be there, surely; but so must the sense of our high privilege in having a part in this great work.

And what will be our rewards? They are manifold. Listen: "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble." "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." "Honor the Lord with thy substance, and with the firstfruits of all thine increase, so shall thy barns be filled with plenty." "Bring ye all the tithes into the storehouse, that there may be meat in mine house; and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there will not be room enough to receive it." "Give, and it shall be given unto you; good measure, pressed down, shaken together, and running over shall men give into your bosom. For with what measure ye mete, it shall be measured to you again."

Woodbine, Iowa.

Another Living-Link for Iowa.

J. M. ELAM.

I am delighted to be able to tell you that Delta (Iowa) Church is to become a Living-link without the co-operation of any other church.

We have not yet completed our "Every-Member Canvass" on the "Budget Plan," but we have already more than $800 pledged, payable quarterly, and can send first payment as soon as we select our worker.

We expect to have at least $900 for Missions, and maybe more, and this all by direct individual offerings, no public appeal or anything from any of the auxiliaries of the church. This has been a most delightful experience. We have made no great demonstration to attract attention, and have employed no undue tactics, just a straightforward, heart-to-heart, personal canvass, with a definite

aim in mind. We made no particular plea for special sums from any one, only exhorted those who were able to give accordingly.

We have no missionary rallies, no special meetings, and no public plea made for pledges. I never saw a more generous people, no friction, no grudging; everybody gave, and gave freely, cheerfully; and there has been equality, poor women and rich men each have according to their respective abilities.

This is going to be a permanent thing with this church.

Why do n't all our churches adopt this "Budget Plan" and "Every-Member Canvass?" It is so simple and so satisfactory, and no one is missed by this method.

Four of our members gave $500 each, six gave $30 each, one gave $20, eleven gave $10 each, seven gave $15, and also about thirty who gave $5 each, and then many gave from $1 to $3. We will get a goodly number yet.

The success of this campaign is due to the men on our Church Board, who have, all of them, a fine spirit and a vision of better things for the cause. Their hearty approval of the plan and their generous giving made the matter of enlisting the membership an easy thing. Nearly one-half of the amount has been pledged by the men who constitute our Church Board.

I wish I could tell every preacher and Official Board in our great brotherhood just how easy and simple it all was.

Delta, Iowa.

The New Appeal.

WM. J. WRIGHT.

The new appeal involves a church aggressive, militant, taking the tide at flood in China, Tibet, Africa, Mohammedan countries, and Latin America, and evangelizing the world in this generation. Its power lies in:

I. The immensity and difficulty of the task. That in itself is a challenge to our race and the best that is in the best of our race. It appeals to the heroic in us. To uncover the mystery lying upon polar regions since the birth of time; to cross the Atlantic in an airship; to join the oceans across the Isthmus of Panama—such tasks appeal to big men. Yet they are insignificant when compared with the task of proclaiming Christ to the uttermost parts of the earth. And those tasks are physical. Sufficient force intelligently applied is the solution of the problem. But here are a hundred millions of sentient and responsible beings scattered over seven-eighths of the earth's surface, differing from us in race, language, tradition, habit, manner of thought and life. And however much they need our Christ, in the main they do not want Him. Then, there is the wilderness with its lurking death, the teeming city with its filth and disease, the furnace heat of India, and the bitter cold of Siberia and mountain passes, and opposition combat everywhere. All these difficulties flow into one great stream of appeal to that quality in men that makes them court death or reputation in the cannon's mouth, and irresistible as Niagara, carries us to the task.

II. In its altruistic qualities. The world swings out into the light. Myriads more in each decade are feeling that "'T is only noble to be good," and that "We should no longer live unto ourselves;" that selfishness is a remnant of the tiger and ape within us; and further, that to give is Godlike, and that he who gives most is likest God. And when the gift is of self, in service, it is at once the supreme sacrifice and the supreme joy of living. As a missionary wrote:

> My album is the savage breast,
> Where darkness lies and passions rest
> Without one ray of light.
> To write the name of Jesus there;
> To see the heathen bow in prayer,
> Is my supreme delight.

III. In the divinity of it. God could not look with complacency on a world lost in folly, swallowed up in

vice, excesses, and sin; on perverted wills and darkened understandings; on a dark world drifting into utter despair. Its need was its ground of appeal to Him; its extremity, His opportunity. Out of heaven He answered with the gift of our Lord and Redeemer. He so loved that He gave the Christ to save us from destruction and to give us eternal life. This gift to the thankless and unholy is the highest exhibition of the divine nature. And in assigning to us the uncompleted task He graciously confers on us the greatest of divine works—the uplift and salvation of all who sit in the shadow of death. Its "good will toward men" gives power to the appeal. Every human need exists in superlative degree on the mission field; and every human power, invention, and grace is demanded for the task. Foreign Missions is the sum total of first-grade beneficence. Therefore, Go! Preach!

This new appeal deserves all good wishes and the prayers of saints; but just as at home wishes and prayers do not build hospitals, colleges and churches, so on the mission field; the sincerity of wish and prayer is made evident by the men and money flung into the work. These are the imperative demand, and March 1st is the day of high privilege in answering the appeal. Who dares answer in a manner unworthy of self, the cause, and the high honor of the Lord?

Franklin, Indiana.

The Beginning of Mungeli.

ANNA M. D. POWELL.

The marvelous growth of the work in Mungeli, India, during the past year, and the remarkable way in which the work is taking on new life, in the prosperity of the schools and in the addition of over one hundred converts to the little church there, makes us stop to ask the question as to the secret of success which is crowning the efforts of our faithful workers on the field to-day.

MRS. ANNA M. D. POWELL,

Louisville, Ky., who spent years in India as a missionary of the Foreign Society.

The history of the beginning of the work in Mungeli is most interesting. God guided the genesis of the work in Mungeli and led in the development of every plan as the years have come and gone. The story is very simple. Two of our pioneer missionaries led of God on their way from Jabalpur to Bilaspur, in the Central Provinces of India, stopped at Mungeli to rest for the night. There was no railroad in that part of the country, and the journey had been long and tedious. They encamped on the banks of the river in a beautiful mango grove. Communing with each other and with God in the quiet of the evening, their hearts were stirred within them as they thought of the desolation of that land without God and without Christ.

There was no one to bring the message of salvation to these people sitting in darkness and in the shadow of death. I believe the prayer for Mungeli offered up that night is being answered to-day. It was not fate or chance that brought these men there, but God. The vision of a redeemed people must have so filled their hearts that they could not rest until

LEPERS IN ASYLUM CONDUCTED BY FOREIGN MISSIONARY SOCIETY, MUNGELI, INDIA.

There are about sixty lepers in the asylum, and all are Christians but five. The money for the buildings was furnished by the Leper Mission of Edinburgh, Scotland. This is a merciful institution.

A SAWMILL IN INDIA.

This timber was sawed for the roof of our hospital wards at Mungeli. It was in charge of Dr. G. E. Miller. This hospital is supported by the church at Uniontown, Pa., Cloyd Goodnight, minister.

the Foreign Christian Missionary Society opened up Mungeli as one of its stations and G. W. Jackson was sent to engage in the work. The wisdom of settling in Mungeli will readily be seen. The town has a population of only 5,000, but within a radius of thirty miles there are hundreds of small villages and hamlets. The district is thickly populated and, being thirty miles away from a railway station; the people are free from the vices which follow in the track of the railway, although they are very poor. Mungeli is to be the potent influence in the evangelization of the Bilaspur District.

Mr. Jackson built the bungalow under many difficulties, for swollen rivers and bad roads made traffic impossible during the long rainy season, and material could not be obtained to build the bungalow. His health failed just as he was eager to begin the work, and he had to leave India.

E. M. Gordon, a young man of twenty years, of strong personality, working on the staff of a religious journal, was requested to take up this work. There was some hesitancy in accepting the position on account of the isolation of the place and his age. He felt the call was from God, however, and never wavered in the belief that he had a work to accomplish. The experiences of the first five years alone might be summed up in the words of the Apostle Paul, "In journeys often, in perils of rivers, in perils of robbers . . . in perils of the city, in perils of the wilderness, in perils of false brethren, in labor and travail in watching and waiting, often in hunger and thirst, in fasting, often in cold." The one aim of his mission was to preach the gospel in every village. In those early days it seemed as though a miracle alone would bring in the converts. The morals of the people was so low that their whole line of thought had be turned upside down.

One of the first lads to come under his influence was Hira Lall, a bright, intelligent boy. He was interested in the new religion, although his grandmother hated the missionary, who was, she said, trying to destroy caste. He was the first convert baptized by E. M. Gordon on the 2d of August, 1891. The missionary was only a little older than Hira Lall, and they spent many days together as companions. The influence of the strong Christian life of the missionary has remained with Hira Lall all these years. Dr. Miller says of him, "One such convert alone as he will repay all that has ever been spent in missionary work in Mungeli."

The medical work opened under great difficulties. Clinics were held under a tree, and then in a tent. I do not think that the doctor will ever forget the first patient. A young woman came to her with a malignant growth, which was too advanced for operation. The woman was told that nothing could be done for her. As no place was available to place the patient, she was cared for in the missionary's home and nursed for two weeks, till she died. The death of this first patient was a great disappointment. "But God's thoughts are not our thoughts, his ways are not our ways." The mother of this patient was so touched by the tender care given to her daughter that she asked to remain with the Christians and learn more of their religion. She was baptized, and through her influence several other relatives accepted Christ. After that first patient hundreds came for treatment, and to-day Dr. Miller, with the help of Hira Lall, is carrying on a great work. The mission now has a fine hospital, in which clinics are held and over ten thousand patients treated annually.

I think that next to the medical work the greatest results followed the terrible famine in the Mungeli District. Up to that time only the lower castes had been reached, but during the famine the Hindus and Mohammedans lost sight of caste and directed the men and women, the girls and boys who were dying of hunger to the mission bungalow. About 500 famine orphans were rescued and sent to our own mission orphanages, and when these were full, to the orphanages of other missions. But several who had relatives remained with us, and in order

MISSION HOME, MUNGELI, INDIA.

This bungalow is on six acres of land in the edge of the town. The land cost only $14.24. It would cost more now. The building was erected in 1887. It took three years to build it. Things move slowly in India. The church also met in this building for some time, or until the church building was erected.

A second mission home is now being erected at Mungeli. This has long been needed. This step encourages the hearts of the missionaries.

DR. GEO. E. MILLER AND STAFF, MUNGELI, INDIA.

Dr. Miller is sitting in the chair. Those standing about him are India brethren who are helpers in the hospital. The man standing at the left is Hira Lal, who has become a wise and most helpful man in all the work. He is a man of most excellent Christian character and enjoys the confidence of all who know him. The two sitting are patients. The church at Owensboro, Ky., supports Dr. Miller as their Living-link.

to provide some means of livelihood for these boys and girls, a small village Pendredeh was purchased, nine miles from Mungeli, and portions of the farm were allotted to these orphans. Here again it was the hand of God that led the missionaries to this village, for it is on the way to Bilaspur, where in time a chain of mission stations can be established. The development of this farm at Pendredeh has made possible a work equal, if not surpassing the work at Mungeli. A church has been built and a school established, and four miles away a dispensary built at Barela, where regular clinics are held. Dhansai and his good wife, Nanbai, both famine children, are in charge of this work.

The outcome of gathering twenty little children under great difficulties to begin a school has resulted in the splendid work now carried on by Miss Franklin. We had to beg the children to come to learn to read, so great was the indifference or fear of the parents. A man was employed to get the children together.

Mungeli is one of our most promising stations in India. If the missionaries could be given every opportunity to push the work right now, a splendid harvest might be gathered.

Louisville, Ky.

A New Cure for Lunacy.

W. H. HANNA.

Santo Domingo is a town of ten thousand people and lies nine kilometers north of Vigan. It probably has no larger proportion of people who suffer from mental aberration than other towns of its size, but it bids fair to become famous for the method of curing the insane which is being adopted there. At some time and for some reason the ducking of the insane person was proposed as a method of curing him. They say that three insane persons have been cured. It is known that two insane persons have been drowned by well-meaning friends. The last drowning occurred thus: A poor fellow had brought on an attack of insanity by excessive drinking. He became a menace to his family, beating his wife and quarreling with his neighbors. It was finally deemed wise to lock him up in the town jail. Tidings of the efficacy of prolonged sousing in water came to the ears of the friends, and they determined to try the cure. The wife and children, brothers, brothers-in-law, and other friends of the demented all went to the presidencia on the morning of Sunday, August 10th, and told their plan to the chief of police. He made them sign a paper to the effect that the act was their own, and that they assumed all responsibility, and delivered the unfortunate over to the would-be doctors. It is said that the demented went quietly and willingly. Arriving at a point in the highway where there was an abundance of water, some men led their victim into water that came to his chest, and then forced his head under the water, holding it there for a time. Raising him up, they asked him whether he knew them and was cured yet. This was repeated until they saw the poor fellow had weakened considerably, and then they put him on the roadside. There he committed an act of impropriety, and all concluded that the ducking had not been prolonged enough. Back to the water they took the demented and soused him again. Witnesses say that in a short time the head of the man hung limp, and he was carried ashore. Effort was made to force the water out of him, and along with the water came rice out of his nose and mouth. The man failed to start breathing again; there were none who knew how to proceed in the effort to resuscitate the poor fellow, and so they carried him sorrowfully to his home, too well cured of his lunacy to be of further service in this world.

Laoag, P. I.

Euclid Avenue's (Cleveland, Ohio) Experience with the Every-Member Canvass.

J. H. GOLDNER.

The Euclid Avenue Christian Church is using the single budget plan. In this budget are included all our local expenses and absolutely all the organizations in our brotherhood that can legitimately call upon our churches for support, likewise several local organizations. The apportionment is made on the basis proposed by our National Budget Committee.

The budget was provided for 1914 during the first half of November, 1913, by means of the every-member canvass. Although we had just a few weeks before completed a debt-raising campaign amounting to $22,000, this canvass resulted in a 28% increase over the giving of 1913.

While we have but one budget, we have two treasurers. This is important. Each week a fixed percentage of the money paid into the church treasury is transferred to the missionary treasurer and sacredly used for its intended objects. We would no more think of using this money for local expenses than we would think of embezzling. Each month the C. W. B. M., A. C. M. S., F. C. M. S. and O. C. M. S. receive their checks as regularly as the minister or the janitor receives his. The other societies receive their apportionments quarterly. We look upon the apportionments made to these organizations as debts contracted by ourselves and feel sacredly obligated to pay them. Should there be a shortage at the end of the year, we hold ourselves responsible for making it up just as a shortage in the pastor's salary would be provided. With such an arrangement the Missionary, Benevolent, and Educational Societies of our Brotherhood know exactly what they can count upon monthly or quarterly, as the case may be.

If such a system of financing were adopted and faithfully executed by all of our churches, our various societies could make their plans for a year in advance. There would not be seasons of financial surfeiting and extended periods of financial stringency. There would not be large interest bills to pay on loans to tide them over those months when churches are passing through spells of collapse, following the abnormal strain of a big money-raising campaign. Our secretaries would have more peace of mind.

We promised the congregation that if the proposed budget was fully provided in reliable pledges, no extra public calls for money would be made during the year for any of the interests mentioned in the budget. This promise we are faithfully fulfilling. The special missionary days are observed as formerly, but for educational and inspirational purposes only. But while we observe these special days religiously, we do not depend upon them alone for generating missionary enthusiasm. We aim at an all-the-year-round campaign of education. The minister who expects to adequately educate and arouse his people along missionary lines by observing the special days only, will woefully fail. An education upon any subject is not gained by spurts.

It is one thing to work out a plan on paper; it is another thing to work it. It is one thing to get people to make pledges amid the enthusiasm of an every-member canvass; it is another thing to get the money. Let the tabulation below indicate whether our system is working, and let our Missionary and Benevolent organizations testify whether they are receiving their checks regularly or not.

A comparison of the weekly contributions for the first nineteen Sundays of 1913 and 1914:

SUNDAY.		1913.	1914.
Jan.,	1st Sunday..	$134.75	$217.73
"	2d Sunday..	166.99	236.15
"	3d Sunday..	147.91	244.27
"	4th Sunday..	108.03	514.65

SUNDAY.	1913.	1914.
Feb., 1st Sunday..	167.25	300.30
" 2d Sunday..	301.22	192.85
" 3d Sunday..	204.47	257.66
" 4th Sunday..	139.91	203.59
Mar., 1st Sunday..	147.40	328.61
" 2d Sunday..	381.92	292.76
" 3d Sunday..	253.60	225.26
" 4th Sunday..	209.53	206.27
" 5th Sunday..	173.09	254.98
Apr., 1st Sunday..	140.22	388.83
" 2d Sunday..	181.11	322.14
" 3d Sunday..	469.16	204.93
" 4th Sunday..	124.67	237.31
May, 1st Sunday..	247.63	408.31
" 2d Sunday..	263.43	227.65
Totals	$3,962.29	$5,264.25

Increase of 1914 over 1913, $1,301.96, or 32.6%. On 13 Sundays in 1914 the offerings exceeded those of the corresponding Sundays in 1913; on six Sundays the 1913 offerings were larger than those of 1914. The Foreign offering was taken in March, 1913, which accounts for the larger offerings of this month.

Cleveland, Ohio.

Christmas in Africa.

FEASTING AND GIVING TO THE LORD.

CHAS. P. HEDGES.

Christmas is a great time with us now since so many people are accepting Christ as their Savior and God's Son. If I could tell you of the preparation for this great event, I'd go out into the jungles with you hunting wild boars, antelopes, monkeys, and birds, or in some of the sluggish estuaries for the hippopotami, or on the rivers, lakes, and swamps for fish, having a score or more of the native hunters to cut up the game and smoke it. We have no cold storage, so we must use smoke storage. A small platform three feet high is built, and under this a slow, smoky fire is kept going. The flesh is in chunks of two or three pounds on top. This is done to preserve the meats and fish. This might be going on two or three weeks before Christmas.

The women are not in the hunt for flesh, but they are interested in the vegetables. Mandioc roots have been dug and are soaking in the river since the 15th. On the 23d the cooking begins. This mandioc is drained and pounded, then wrapped in large leaves and steamed for several hours. Some are shredding mandioc leaves for greens, some are boiling and preparing palm nuts for greens. After boiling, broiling, and roasting for two days, the feast is ready for Christmas day.

THE MEAL.

Every Christian invites his own friends or relatives who are not Christians. All these sit down to table—real, sure-enough tables—each man by his wife,—the man of high rank by the side of a man of low, a man dressed in spotless white by one smeared with red paint and palm oil. All bow their heads while

Is' Akai, elder at Lotumbe, Africa, and his family. This good man is a great comfort and help to the missionaries and their work.

some one thanks the Heavenly Father for all His bountiful gifts. Then the feast begins. Some of the guests have been fasting for two days and are very hungry. Here comes in hippopotamus roast, monkey stew, smoked buffalo, broiled crocodile, and fish every way—fried, baked, stewed, etc.—toko bread comes, and greens, rice, roasted corn, roasted palm nuts, plantains, bananas, oranges, and pineapples, and great vessels of water—pure water. You do not hear much talk at first, but groans of satisfaction begin, then talk commences and waxes warm and loud. After awhile many cease to talk. They are truly "too full for utterance." These have been eating with their fingers for forks and spoons, and of course had no trouble conveying plenty and dropping very little. The Christians were not so greedy, so they are enjoying themselves laughing at their heathen relatives.

The Gifts.

When every one has eaten as much as he can, there is plenty of food left. This is gathered together to be carried to the old and infirm, and distributed to the poor. Now is when the real service is ready. All assemble themselves at the church, bowing their heads a moment, then remaining quiet. A hymn is announced; every one sings loudly and abundantly. Two hymns are sung while tubs, baskets, and tables are arranged in front to receive the Christmas offering. One chosen reads how the birth of Christ was announced, how the wise men came with gifts to the Christ child. Another pours out his heart in eloquent thanksgiving to God. Then the missionary preaches his sermon and calls for their Christmas offering. He instructs them how they should come to avoid confusion. In single file they come to the front, depositing their gifts. They bring eggs, chickens, ducks, goats, sheep, smoked flesh and fish, corn, plantains, bananas, red peppers, sweet potatoes, calico, shirts, coats, pants, suspenders, hats, caps, shoes, cups, glasses, plates, bowls, platters, granite wear, pots and dishes, knives, forks and spoons, arrows, raffia cloth, native-made knives, etc. These are piled in the tubs and on the table. Those who bring money lay it in the baskets, —either brass rods, brass anklets, or coin. Another prayer of thanksgiving, begging God to accept their gifts, closes the service.

These gifts are appraised by the elders and are sold the next day. The missionary generally buys the eggs and fowls, and sometimes a sheep or goat. Every one with money is eager to buy, and by noon the day after Christmas the treasurer knows how much the offering is and has the cash in hand.

Longa.

The Training of Native Evangelists.

GEO. W. BROWN.

Whether at home or abroad, one who preaches the gospel needs a certain amount of training. In some countries the need is greater than in others. In places where civilization is low, and the religion of the people of a low and unorganized type, one with what is really but a little knowledge may go forth and do acceptable work. But in lands where there is an ancient civilization, where there is a literature older than that of Christianity, and where the people have a well-developed religious system, there is need of much preliminary trainng.

The Task to Be Faced.

In India this need is emphasized by several things. In all time only two races have had the ability to develop a great and world-wide religion,—the Indian and the Semitic peoples. Among the Semites, Judaism, Christianity, and Mohammedanism had their origin. India is the birthplace of Brahmanism and

Buddhism. Buddhism, rejected in India, has become the chief element in the faith of Farther India, China, and Japan. At one time it seemed about to conquer all India, but Brahmanism triumphed and drove it from the country. To-day the prevailing religion of India is the one which thus vanquished Buddhism. But Mohammedanism, the most inveterate foe of Christianity, has made vast inroads into the country, and with its sixty-five millions of Mohammedans, India is the chief Mohammedan country in the world. To equip men to go out and preach against these two forces is no small task.

Where do we get our material—our students? There are different ways of finding them, but missionaries usually get hold of them in the mission schools. Children in the schools come from Christian homes where perhaps several generations have been Christians. They may have been orphans, rescued from some famine. Possibly they or their parents have been converts from Hinduism or Mohammedanism.

Caring for the Students.

Naturally, most of the students are poor. Very, very few of them are able to educate themselves. The policy of practically all the missions in India is to grant scholarships to students, which they repay or not, according to the rules of the mission. This is also the policy of the government, which annually educates hundreds of teachers in this way. The best way of collecting money from persons so educated is to have them work for a stipulated time after the completion of their course of study, at what would otherwise be a low salary. This is what we do in our Indian Mission. The scholarships paid are very small. An unmarried student receives an allowance equal to $2 a month in American money. A married student receives $3.20 a month, and if the family has any children, an extra allowance of 32 cents a month is made for each child. In all such cases the woman too studies in the Bible College, and does her share of zenana and Sunday-school work.

House room, beds, study tables, and chairs are provided by the mission; everything else in the way of furniture is provided by the student. In the case of single students, two are put in a room, while a married couple receives but a single room, with usually a little veranda in front. The one room serves for kitchen, dining-room, study, bedroom, and parlor. Quite crowded, I am sure you will say. Well, it is. But it is the best we can do, and it is what the great multitude of Indian people do. It is not so hard on the Indian as one might think, for they spend a great deal of their time out of doors. The climate not only permits it, but at times even compels it. A fireplace made of clay in one corner of the room is all the kitchen needed, and though there is smoke, there is not as much as one might suppose. The Indian does not eat from a table, but from the ground; so there does not have to be provision for chairs and tables, except those used in study.

What We Teach Them.

What subjects do we teach, and what text-books are used? Briefly, I may say that we teach about all the subjects that are taught in a Bible course at home, where the instruction is confined to English. Text-books, with a single exception, are hard to find, and we have to prepare most of them ourselves or give instruction in the form of lectures. The one text-book which we find ready at hand, and which is our main book, is the Bible. During the four years of a student's course he studies a great deal of this Book, for he has a lesson from it every day.

Then there are a number of secondary things to be taught. We wish our students to know something of history, for the false history and mythology of India is a part of the country's religion, and one who knows history must change his ideas if he be a Hindu. We have a poor text-book on Indian history, a very poor book on Church history, and one poorer still on general history. Oh, that we had time to prepare books on these subjects! Next to knowledge of the Bible, to know how to preach is the most important thing for a student. So Homi-

letics receives much attention, both from its theoretical and from its practical side. But more of this later. The book we use is one which we have prepared ourselves, and had printed at our mission press. To be frank, we have never had time to get the last part of the book into shape for the printer, and it is still in lecture form; but what is already printed is of much help. Bible Geography is taught. This text-book also has been prepared in and published by the mission. As an aid to preaching, Logic and Elementary Psychology are taught. These text-books have been prepared in the Bible College. These subjects are especially useful, for the Indian preacher must be trained as a disputant. Not that we want them to argue; but time and again argument is forced upon them, and they must be ready to reply to their assailants in a convincing way. In order to raise them above the common people to whom they largely preach, and give them greater power and usefulness, efforts are also made to teach some of the elements of the simple sciences. But so far we have not done as much in this line as we have desired.

Comparative Religions.

Another great need is to know something of the religions with which they much contend. Hinduism and Mohammedanism are perhaps the most difficult of all non-Christian religions to deal with, and we have them both here. As this part of India is mainly Hindu in its religion, naturally much attention is paid to Hinduism. The subject is studied from many angles. One of the text-books used treats Hinduism from a historical standpoint, showing briefly what the oldest known religion of the country was, and how the religion of to-day, so different from it, was developed.

One of the greatest of world-religions is Mohammedanism. In all, preparations for work among Mohammedans requires a great deal of training.

Practical Training.

Different forms of training have been mentioned; but one, and perhaps the most important one, has been left. That is, the practical side of preparation. The physician during his course of training must have his clinic, and the serving as interne at a hospital is the best of preparations for general practice. We must have our clinics for the young men who are preparing to administer to the diseases of the soul. Twice a week we have a party out preaching in the bazaar. In the very center of the native city there is a wide-open space, with a fountain in the center. Here the patent medicine fakir, the Pathan who sells pen-knives and Indian cutlery, the seller of garlands and perfumes, the people who have cattle or furniture to auction off, people who are busy and people who are idle,—all congregate. The band of Christians, usually accompanied by a missionary, takes its stand close to the huge circular watering-trough which surrounds the fountain, and begins to sing some hymn in the language of the people. In a short time people begin to congregate. It may be at first only a couple of schoolboys or a pair of wide-mouthed villagers who come but rarely to the city. It may be some idle loafer, to whom time is nothing. Perhaps it is some clerk returning from his work; perhaps some man who has come to the bazaar to make a purchase and is now on his way back. Mayhap a priest, not yet ready to perform his evening worship in his little temple, or shrine, is the first to halt. Or in his stead there may be some holy man with a begging-bowl in his left hand, his right hand and arm withered and shrunken from being held aloft in the same position for years, until it can not now be lowered; his hair twisted into dirty and snaky coils, and his clothing dyed the yellow which proclaims his vocation in life. Sometimes it is the Brahman pandit who listens, with a look of disdain and contempt stamped on his countenance. Or it may be the equally scornful Mohammedan who takes his stand before the singers. Good people and bad people, learned and fools, old and young, people with all sorts of religious beliefs and people with no religious belief,—all take their stand about the little group of Christians.

Tactful Preaching.

Then the speaker begins his message. He has known for days that he is to speak; perhaps the subject on which he is to speak has been assigned to him, and he has been cautioned to be tactful and fair in all that he says. He must not aim to show up the deficiencies in the religions of hearers, and stop there. On the contrary, he has been told that his task is to preach Christ, and Him crucified; to dwell on the sinfulness of man and the universal salvation that is to be found in Christ Jesus, and in Him alone; and to mention matters pertaining to other faiths only when it is necessary to do so, in order to make more clear and emphatic the doctrines of Christianity. What if this God was such a villain that, were He in Jubbulpore to-day, the police would at once put Him into the lock-up? What if Muhammad did violate the laws of heathenism, of Christianity, and of Islam? The mention of these things does not win people to Christ, but rather angers them, and makes them unsympathetic to the great message which the speaker has to bring. Be gentle, be kind, be sympathetic, be constructive rather than destructive.

After one has spoken for ten minutes or so, depending partly on the reception given by the auditors, an attempt is made to sell religious books. For half a cent one may purchase one of the Gospels or one of a number of small religious books. The whole New Testament may be had for four cents. A booklet containing forty religious songs, setting forth in Hindi verse some of the chief matters of the gospel story, may be had for a half cent. After effort has been made to sell some of these books, another hymn is sung, and another speaker delivers his message to the people. Week after week this goes on, and is a means both of preaching the gospel in Jubbulpore and of preparing the students to preach in other places.

But there is another means of preparation for the young men. While many of them will do town work, all of them will be some time or other called on to do village work; in fact, for many this will be the main work. Training must be given for this work. So touring parties are arranged for, as part of the course. In some places there are great religious fairs, where thousands of people gather to bathe at a certain time or to offer certain offerings to the river or to some deity. These fairs often keep up for several days. A party of students, with a missionary or some experienced helper, takes a tent and goes out to these fairs and preaches to the people as long as the crowd stays there.

There is one line of training in which students of both sexes are prepared side by side. That is the Sunday-school. Every one who has been a student in the Bible College is expected to teach in Sunday-school wherever he or she may go. There is a Sunday-school carried on in the Bible College, of which every student is a member, and in addition to this there are a number of schools for non-Christians throughout the town which are taught by the students. Nearly every one of them has a share in this work. This is supervised by a missionary, and in every way they are helped and shown how to make their work more efficient.

What are the results of this training? Young men and young women have gone forth who would do credit to the Christianity of any country. Some of them have to live in places where they are in danger; indeed, they have even feared for their lives. Yet they stick to their posts, and do not desert their little flocks. Model Christian homes have been established, where there is peace and love, and where peace reigns; not because the woman is the degraded slave of the man, but because she is his helpmate, and because Christ is ever present. Men and women are being brought to Christ by these laborers, and in remote parts of India the gospel is being preached to ears that never before heard its story. In more than one station some student so trained is pointed out as the right-hand man of the missionary and the most trusted and trusty person on the place. Such students have won the respect and esteem not only of Christians, but also

of non-Christians, and by example as well as precept have manifested Christ to those who sit in darkness. They have given strength to the weak brother and sister; they have cheered the sorrowing; they have given new life to the dying. It is on such as these that we build our hopes for the redemption of India.

Open Doors in the Philippines.

BRUCE L. KERSHNER.

During the four hundred years of absolute control of the Philippine Islands Spain carried her religion and civilization to three out of the eight millions of the population. Those whom she reached were given a limited education in order to qualitfy them to better serve their masters. Where this purpose could not be served, instruction was not given.

Religion was demanded by civil law and its observance compelled, if necessary, by force of arms. The personal element in faith was entirely lacking; their religion was a religion of law and form, and was regarded as an inherent part of the civil institution.

When Spain was replaced by America the people who had been taught that religion and State must go together expected their Spanish faith to be supplanted by an American religion. The first Protestant missionaries were regarded as representatives of American State religion. Great numbers of people appealed to them to be received into the American church.

These people had to be taught that there is no American State religion and that admission to any Protestant church must be upon the basis of personal faith in Christ and genuine integrity of character. Many were not yet ready to abandon their vices and immoral habits, though considerable numbers accepted Protestant teaching. Some of these converts have reached high attainments in Christian character and faith.

Results.

In the fifteen years of American control of the islands some sixty thousand have accepted Protestant teaching. The remainder of the three million affected by Spanish civilization have either gone back to the Romanist faith or are waiting for some religion to be brought to them. They form a fruitful field for every kind of religious teachers. The number who have returned to the old faith is not very large. Considerable numbers of converts have been made by Spiritualism and wild or fanatical sects, which from time to time arise in the islands. The result of all this is a state of confusion in which large numbers, particularly of the student class, are swinging entirely away from religion and accepting rationalistic teaching. The future leaders of the islands must come from the educated class, and it is much to be regretted that they are not being reached in a more effective way by our teaching. The whole number of Protestant missionaries on the field at any one time does not exceed one hundred and forty. These people are languishing for the teaching they expect us to bring, but we have not taken the task seriously.

More to be Done.

Among the five million unreached by Spanish religious influence are to be found people and tribes of every class, from the lowest form of savages to the fanatical Mohammedans. I shall mention just one class, a savage people who inhabit the northern part of the largest and richest island of the group.

These people are well-built, strong, muscular, and capable of great physical endurance. They would rank among the best farmers in the world. Attention has been repeatedly called by articles in the popular magazines and scientific journals to some of their irrigation work. They have terraced their mountains from the highest point where a

spring of water gushes from the rocks, extending their levels along the sides of the ranges, and drawing the water from level to level, down over the foothills and on to the valleys below. This piece of engineering has been pronounced by English and American experts to be scientifically accurate. It can not be improved upon, yet it was done by these wild men without the use of transit, level, compass, chain, pole, or any surveyor's instrument. With their naked hands these men have done that which trained engineers could scarcely do with the aid of the most up-to-date instruments, and they are, in spite of this native ability, the lowest of savages.

Their Life.

They eat dogs, snakes, roots, and every abominable thing a human being can eat. They practice head-hunting, and are engaged in almost constant feuds. In their villages may be seen houses decorated with tens and scores of skulls, which testify to their savage life. But, heathen as they are, they want better things. They are anxious for our schools and teachers. They try to learn our language, mathematics, and sciences, and make good progress when they are taught.

Two or three years ago a party of them came into contact with our doctor at Laoag. They found he could cure their diseases and give them relief from pain. They invited him to their village. With an evangelist he spent a week among them, and had some twenty converts as the result of his labors. These people are ready for the gospel.

The economic value of Christianizing this tribe alone would justify all the expense we, either as a nation or a church, can put into the islands.

A Few Missions Around the Mediterranean.

I. J. SPENCER.

Pitiful Ignorance.

One who feels a deep interest in the progress of the gospel can not make a tour of the Mediterranean and the countries around it without praying that ignorance, superstition, and idolatry may be overcome by the truth as it is in Jesus.

In Spain, under the shadow of every great cathedral, in which are exhibited pictures, statuary, jewels, priestly garments, and other treasures estimated to be worth millions of dollars, are to be seen multitudes of beggars in a condition so pitiable and abject that one might infer that they had never heard of Christ, had never got a glimpse of His truth, and had never felt His love. The massive temples with their valuable contents are a source of revenue to the priesthood, and perhaps the beggars also contribute to the priestly income.

Almost every city in the Mediterranean countries abounds in mendicants. One of our traveling party wrote home that if he had three million dollars and would give ten cents to every beggar that asked for money, he would soon become bankrupt. He may have exaggerated, an esteemed steward in the Methodist church as he is, but he was appalled at the misery, the number and the persistency of those asking alms.

Neither the antiquated and corrupt religion of Greece, Spain, and Italy, nor the Mohammedanism of Turkey, Palestine, and Egypt seems to care for the poverty, filth, and moral degradation of the people.

Faithful Missions.

Here and there in the cities of the Orient are struggling bands of missionaries, who love and adore the Lord, and who preach, teach, and practice His gospel. In the city of Rome there are stations the influence of which is like a stream of pure, refreshing water as compared with the current traditions

about them. It was a striking contrast between the St. Peter's Cathedral—beautiful as it is in form and material content—where the ignorant kiss the toe of the statue of the pope and bow to images as if to God—and the American Episcopal church where we worshiped. The so-called sacred stairway in the city is an object of distressing interest. It purports to have come from Jerusalem and to have received upon one of its steps a drop of blood that fell from the body of Jesus after His scourging before His crucifixion. At the foot of the stair is a printed decree, posted conspicuously, made by one of the popes, saying that any one who will climb the stair upon his knees, thinking piously of Christ, shall have twenty years of indulgence; climbing it twice so thinking shall be granted perpetual indulgence. At that time several girls and one elderly man were laboriously making the ascent as directed. One can hardly imagine the demoralization of such a profane decree.

Work in Palestine.

In Nazareth, Jerusalem, Cairo, and on the island of Madeira we saw excellent missions at their work. The mission at the capital of Madeira is not allowed to worship in a building that looks like a church, but may exist in a plain and quiet way. It has a very difficult field, but is gradually making itself felt.

At Nazareth there is a very useful medical and surgical mission, giving especial attention to the treatment of diseased eyes and thus winning its way with the gospel. Our intelligent guide said he thought the reason so many of the natives of Palestine suffer from sore eyes and blindness is because parents are not careful to keep the faces and eyes of their children clean.

At Nazareth also is an English home and school for girls that is accomplishing much. The pupils are taught to speak English, to worship God, to keep house, and be useful. The appearance, manner, intelligence, and conduct of the pupils were in striking contrast with the manner and character of the girls we saw upon the streets selling their little pieces of lace and begging.

In Jerusalem we were present at the dedication of a new Evangelical American church on Easter morning. It seemed to be prosperous and hopeful. Its members are engaged in educational, industrial, and religious training. The most impressive Christian work in Jerusalem, however, is that of the American colony. It is the aim of this colony to live daily in the midst of the heterogeneous population of the city in such a manner as to glorify our Lord and commend His religion.

The colony consists of nearly a hundred persons, of all denominations, who agree to practice the principle mentioned. They conduct a prosperous store and engage in various industries. Members of our party who were entertained at their hotel were delighted with the treatment they received, and were convinced of the sincerity of their profession. We had the pleasure of purchasing such souvenirs as we desired from the colony store at moderate prices. The tourists in our company found the store reliable and its salesmen very accommodating.

On Olivet and In Gethsemane.

We arrived in Jerusalem on Thursday evening preceding Easter. Three of our party, accompanied by a member of the American colony, visited the Mount of Olives and the Garden of Gethsemane on the anniversary of our Savior's struggle and agony preceding His crucifixion. As we stood by the ancient olive trees that Thursday night and recalled the scene of the long ago, we heard a chorus of sweet voices singing a few hundred yards above us, and we ascended and joined their company. The beautiful, tender voice of a woman led the sweet hymns, and the singers sang as if they had practiced the art of harmony together for many months. Although the moon was shining, a large lantern stood in the center of the group of a dozen or more where they sat upon rugs upon the ground. At our approach some one called the writer's name and invited us to be seated. "'T is midnight and on Olive's brow," "Nearer, my God, to Thee," "Rock of Ages," and other communion hymns were sung with such impressive power that our imagina-

tion vividly recalled the scene and transaction we had assembled to celebrate. The reverence of the company, the feeling in the hearts of the singers, the solemn association suggested, the sacredness of the hymns and the tenderness of the music—all these conspired to make us remember, rejoice, and adore.

Those singers were members of the American colony. At the conclusion of the songs we all arose and, without a word, began the descent, following the large lantern that shed its grateful radiance upon our rough pathway.

In Jerusalem.

Entering the city at Saint Stephen's gate, we passed along the street over which it is supposed Jesus walked on His journey to Calvary.

While in the city of Jerusalem we heard two lectures by a missionary to the Arabs, who has labored on the east and southeast of the Jordan for many years. Discouraging as have been the attempts to evangelize the followers of Mahomet, this missionary is encouraged and enthusiastic at the prospect of winning them to Christ. He made a strong appeal for additional laborers to work among the Musselmans. He was expecting to return within a few months to his chosen field of labor.

The Lord intends that every member of His church shall co-operate in preaching, or helping others to preach, the gospel to the whole creation and in teaching all believers to observe whatsoever He has commanded.

Lexington, Ky.

Facts That Tell.

In Burmah, where Judson began missionary work 100 years ago, there now are 80,000 Christians.

The Shanghai (China) Y. M. C. A. reports an attendance at religious services for one month of 4,839.

The latest news is that Peru has thrown itself open to the gospel. Hitherto Protestantism has been practically ruled out of the country.

The Young Men's Christian Association of Shanghai, China, reports for the year just closed 2,468 Chinese members, and 777 of these in Bible-study clases.

Of the 7,000 weekly religious meetings held in Korea, 6,000 or more are conducted by laymen. Many men walk twenty miles or more every week to conduct services.

In his recent trip through the Orient, Dr. John R. Mott, writing from Hankow, said: "Never have I found such a dead-ripe field as that presented by the students of China to-day."

A poor old Chinaman, inmate of the decrepit ward of a pauper hospital in Malaysia, by industry in making baskets saved $20 and gave half of it as a free-will offering to God.

A high Chinese official supports twenty evangelists at an annual expense of $7,000, and another Chinese Christian suports a hospital in which 50,000 patients are treated each year.

Missionary Wm. H. Sears writes from Pingtu, China: "Ten days ago Pingtu had ten churches, but now she has thirteen. One year ago Pingtu had 2,161 church members, now she has 3,445."

It is said that 65 per cent of the officials of the Province of Kwantung, China, are either Christians or so closely related to the church that they are considered Christans by those who are wthout.

In Peking, China, there has been organized a league, composed of Mohammedans, Taoists, Buddhists, Roman Catholics, and Protestants, to oppose the adoption of Confucianism as the State religion of China.

There are one hundred and two Young Men's Christian Associations in China, with seventy-five foreign and eighty-five Chinese secretaries. The property owned by these associations is valued at nearly three million dollars.

A young Sunday-school teacher, a poor seamstress, one Sunday gave to a rough street Arab a shilling to induce him to go to a Sunday-school; that boy, Amos Sutton, was converted, went to work as a missionary among the Telugus, and after twenty-five years 10,000 converts were won in a single year.—F. B. Meyer.

Biographical Sketches of Our Missionaries.

MISS KATE V. JOHNSON.

[EDITOR'S NOTE.—It is our purpose to give brief biographical sketches of our missionaries. These will appear month by month. There is a growing demand for such information. Our chief regret is that the limits of our space enforce the greatest brevity.]

The subject of this brief sketch has enjoyed a long and continuous service in the Mikado's empire through the Foreign Society. Indeed, she has been in Japan longer than any other missionary of our people. She is the dean of our missionary group. Always genial, happy, hopeful, she has wielded a most wholesome influence in all missionary circles. And she is justly honored and loved among the churches and young people in America. She has been faithful in keeping up a correspondence and an intimate touch with friends on this side. This has helped mightily in her work. Every missionary should aim to stay in vital touch with his or her constituency in the homeland.

Miss Johnson was born November 5, 1860, in the big city of St. Louis, Mo. The early start in acquiring an education was in the public schools of that city and with private teachers. Afterward she enjoyed the advantages of a course in the Normal University at Lebanon, Ohio. This proved an important step in her development. Her experience as a teacher in the public schools in Indiana gave her valuable assistance in her growth and much practical knowledge.

In 1875 she became a Christian and was baptized in St. Louis by O. A. Carr, who at that time was a well-known evangelist, preaching far and near. In March, 1886, she received her appointment as a missionary from the Foreign Society and reached Japan July 3d of the same year. On July 17th she appeared at Akita, in the northern part of the empire. The new missionary threw herself into the work with an abounding enthusiasm. Of course, her first task was to acquire a knowledge of the language. In this she made reasonable progress. But she longed to lead some Japanese to Christ. It was not a great while until she experienced the inexpressible joy of leading Mrs. Ito, Akita, to Jesus Christ as her personal Savior. This incident greatly cheered her heart and warmed it for still larger service. The twenty-eight years of missionary life have been devoted almost exclusively to evangelistic service and the teaching and training of children. This is an important and fruitful service in any country, but especially effective in Japan. The home of Miss Kate V. Johnson during all these years has been a delightful retreat for children and girls. She has been a guardian angel for many who otherwise might have gone down to death or ruin. From her beautiful life have flown out influences that have been most merciful and far-reaching. She set new standards of life in the midst of the people. Christ was honored and revered and loved and obeyed. New ideals have come to the people. A different value and measure of life appeared under the spell of her influence. To-day many of her girls have come to responsible positions in Japanese society. Christ is honored where he would never have otherwise been known but for the service of this faithful missionary.

The influence of Miss Johnson upon the missionary body of Japan among our own people and others has been most wholesome and helpful. When the new missionaries have felt discouraged she has given words of cheer. She has been a conservator of peace and harmony among all the workers. The Japanese Christians have great respect for her long and continuous service.

Missionaries can not do much in any field, who do not believe in the people and the final success of their labors. It can be said of Miss Johnson that she has always believed in the Japanese and the growing importance of the country. Her confidence in the final triumph of the people has never wavered. She has witnessed the nation grow into great influence in the family of nations. Miss Johnson has rejoiced in seeing many men spring into great prominence and wide influence. It has been a source of delight to her to see many individual Japanese transformed in character, and come to be exemplary and noble Christians. She has had the keenest appreciation of the power and possibilities of the people from the very first. All of her highest hopes have been more than justified.

AMONG OUR MISSIONARIES.

Briefs from the Workers.

Word comes that F. E. Meigs has been suffering from pneumonia, but was improving.

Chas. S. Settlemeyer reports eleven baptized at the Drum Tower church on Easter Sunday.

Dr. Frymire, our new medical missionary to Africa, has been doing a good deal of surgical work. He wields a most wholesome influence.

Under the date of March 30th, Dr. L. F. Jaggard says: "Baptized 66 yesterday; 20 evangelists go out to-morrow, and maybe two more a little later."

H. C. Hobgood, Lotumbe, Africa, reports that there are some seventy-five inquirers. He reports that there will be a large number of baptisms soon.

Leslie Wolfe and family have reached Mankato, Minn., from Manila, P. I. Since his arrival he has spoken some fifteen times on the work, mostly in the State of Iowa.

A stirring letter has been received from Bolenge, Africa. March 22d there were 854 at Sunday-school. A new tribe has been visited by teachers, called the "Ibinzas." Two have been baptized.

W. L. Burner, Matanzas, Cuba, reports seven baptisms. He also reports the largest Sunday-school they have had in two years. He feels encouraged. If they only had the workers, they would plant new work.

Sunday-schools in Jamaica, Cuba, Japan, Philippines, China, and Africa are observing Children's Day. The response of the mission lands is certainly an incentive for all of the schools at home to observe the day.

C. N. Jarrett and wife, of Morgantown, W. Va., who are under appointment to go to Japan, find that the health of the family will not permit them to sail in September, as they had hoped. This is a real disappointment.

Dr. A. L. Shelton states that brick and lumber that he had been collecting for a year and a half has been destroyed at Batang and carried off during the revolution. The mission homes were looted, and furniture and drugs and surgical instruments were carried away.

H. C. Saum and family at Bilaspur, India, reached Montreal on the 17th day of May. After seven years of faithful service they have come home on furlough. At the present time they are visiting at Rochester Mills, Pa.

Miss Kate V. Johnson, of Tokyo, Japan, reports that four of the girls she has in charge were baptized recently. Miss Johnson has been on the field longer than any other misionary of the Foreign Society in Japan.

"I suppose you have read of Japan's naval scandal. Only three men in Parliament are said to be innocent of giving and receiving commissions. Those men are Christians, but the whole nation is guilty."—Miss Kate V. Johnson, Tokyo, Japan.

W. R. Holder is on his way from Africa on account of the failure of his eyes. Dr. Jaggard advised him to come at once, as there was no hope of his eyes getting any better on the Congo. He hopes to return as soon as his eyes are relieved.

A. F. Hensey, Bolenge, Africa, under date of March 29th, says: "There were 118 people baptized here yesterday, 51 of whom were from the Ibinza people of the high Ngiri; 67 evangelists are being sent out into the interior, to the Ngiri and to the Ubangi."

Dr. L. F. Jaggard says: "Miss Apperson is doing fine and has taken charge of the kindergarten schools in the mornings. From now on Mrs. Jaggard and Miss Apperson will have to take charge of the school, as I will be too busy with the station work to take time to it."

Mrs. W. L. Burner says: "We are just as 'busy as bees in a tar bucket,' but can truthfully say that we were never half so happy before. We feel that we have fallen into just the niche that we were intended for. However, we realize that the job before us is a tremendously large one."

A. F. Hensey, Bolenge, Africa, says: "You will be glad to know that the Lord continues to give the victory here. We have baptized 303 since the last Annual Report, and there are many inquiries. We are glad to hear of the possible appointment of Dr. and Mrs. Barger. They are sadly needed."

Miss Mary F. Lediard, Takinogawa, Tokyo, Japan, reports seven baptisms on Easter Sunday. Four of these were Sunday-school girls, one young woman from the neighborhood, and two of our schoolboys. She says, "It was a beautiful service and was a fitting way to celebrate our Lord's resurrection."

Letters from the Field.

JAPAN.

JAPANESE HOUSECLEANING.

MRS. M. B. MADDEN.

All our neighbors are cleaning house to-day. In Japan this is done by law. The policeman serves notice at every house, and after the cleaning is done inspects the work and pastes his card of approval on the gate-post. But to-day is the Lord's day, and we alone of the neighborhood remain dirty. The man is troubled and has called twice to insist on our obeying the city mandate. In Sendai, Americans were excused from this custom, our house being "swept and garnished" daily; but in Osaka being an American excuses no one, and, though we are expected to respect their law, they have no respect for religion—at this time. Two weeks ago to-day the district in which our church is cleaned house, but the church cleaned Saturday before. The streets are almost impassable. Sunday is the day chosen for housecleaning, laundry, and all recreations, because it is *the only day* when the teachers and children have a holiday from school and when the fathers are home from office.

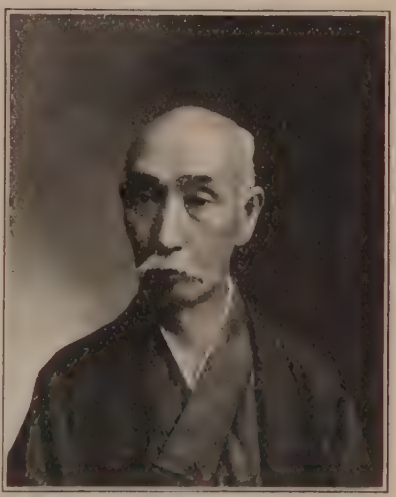
It does seem as if there were enough missionaries and Christians in Japan to create a sentiment for a Christian Sunday—but there is a woeful lack of such sentiment yet. No wonder our churches are not full! Sometimes one envies the Bolenge missionaries their more tractable people. Then again we don't envy them, for where the battle is fiercest, there the victory shall be greatest. The factory workers have two rest days a month, whenever their turn comes. I wonder if all cities are as wicked as Osaka—as wicked, yet full of wonderful possibilities if won for Christ.

THE WORK OF KUDO SAN.

A MISSIONARY.

Kudo San was led to Christ in the year 1860 through the reading of a book called "The Way to Heaven." Not satisfied with being himself on the way to heaven while all around him seemed to his new sight to be on the way to destruction, he determined to give his life to Christ as his messenger. He arrived at this decision in 1871, and the following year went to Yokohama, where he joined the newly organized church, the first Protestant church in Japan, and became the language teacher of the missionary in charge.

In the year 1885 he joined the Baptist Church and worked as a pastor in Sendai until 1887. Through Mr. Garst's preaching he became convinced that the Disciples of Christ best represented Christ's idea of the Christian Church and has been since the



KUDO SAN,

One of our Japanese preachers at Akita.

year 1888 a loyal member and faithful worker in our mission. During his ministry he has led 135 of his people to the Savior.

His later years have been spent in Hinjo, where his cheerful, kindly old face is known to all and where his little church stands alone as a light in a dark place.

Where the Akita stage draws up at the hotel door the missionary is greeted by Kudo San's bright face, and there in the hotel room he tells of his work and plans and gives reminiscences of his long life as a Christian

pastor. The needs of the work now demand a young, strong man, and Kudo San will soon be retired from active service, but not, we feel sure, from Christian witnessing. We hope that the young man soon to graduate from the Bible College will find in him a helper and counselor.

Akita.

[The first Protestant church was organized in Japan on March 10, 1872, at Yokohama, and consisted of eleven members, nine of this number being students. There was more than one religious body that had to do with bringing this church into existence. It was agreed that it should be called by no sectarian name; and so it was called "The Church of Christ in Japan." This church showed a purpose to keep the church as free as possible from the sectarianism of the West. They said: "Our church does not belong to any sect whatever; it believes in the name of Jesus, in whom all are one; it believes that all who take the Bible as their guide and diligently study it are the servants of Christ and our brethren. For this reason all believers on earth belong to the family of Christ in the bonds of brotherly love." This language sounds like the teaching of Thomas Campbell and Barton W. Stone.

Kudo San was one of the eleven members that constituted the First Church of Christ in Japan. When he met our own Brother Garst at that time, a missionary of the Foreign Society, in Japan in 1888, it is said that Mr. Garst inquired of him as to what church he belonged, and he replied that he belonged to the "Church of Christ." Mr. Garst stated that he belonged to the Church of Christ, and after a conference he united with our people in the work, and has been continuously in the service since. He is probably the only member of the original eleven Protestants now living, and he has become an exceedingly interesting character. He has lived a beautiful life. He has gone in and out before his people, preaching the gospel all these years.—ED.]

THE JAPAN EVANGELISTIC CAMPAIGN.

MARY F. LEDIARD.

DEAR FRIENDS:

I think I told you in a previous letter of the three-year evangelistic campaign that was begun in March by the united Christian Churches with the aim of taking the gospel into every town and village in Japan in three years. Special efforts are being made all

PRIMARY CHRISTIAN SCHOOL AT FUKUSHIMA, JAPAN.

Father Kawamura (John Baptist) is at the left (the man with the beard, kneeling). He is one of our pioneer Japanese preachers. The chapel is in the background.

over the empire, and especially just now at the big Taisho Exposition being held here in Tokyo in honor of the new emperor. All the churches of Tokyo have pledged themselves to have continuous preaching at the exposition every day and all day for the four months of its duration. Each mission is in charge of the meetings for a greater or less time. We were in charge last week, and I would like to tell you a little about that week's meeting.

More Workers Needed.

We have not many workers now in Tokyo, and Miss Wirick's illness and death during the week left fewer still to help. We divided the workers into morning or, rather, day and night shifts. The day workers began at ten and worked till four, and the night staff began at four and worked till ten. Our Tokyo pastors, the school teachers and the Bible College students were there regularly, while many of the church members came and helped when they could. The hall was just outside the exposition grounds, on the main street leading to the grounds, and there seemed to me to be millions passing all the time, and I felt that all the other places in Japan must surely be empty, for there were so many people at Ueno. The hall, if it could be dignified by such a name, is only a temporary building. It is merely a shell. There is no floor in it, and only benches. There is a platform at one end for the organ and the speakers, and there is an upper room, where those who wish to hear more about Christianity may go and be taught. We are praying that it may be in very truth an "Upper Room" to many. The seating capacity is not more than one hundred and fifty. Given a small hall, a band of earnest workers, and crowds passing the door all day, and much can be acomplished. This is how we worked:

We began by singing a hymn to attract the passers-by, and then immediately one of the pastors began to preach. A force of workers at the door invited the people in and gave tracts to all who would take them. The sermon was not more than twenty or thirty minutes long, and at its close those who wished to hear more were invited to go up-stairs, where they could be taught individually. As they went up or went out we sang another hymn, and another preacher was ready to begin his sermon. There was not a break of even a minute during the whole week. We did not even stop for meals, but some ate theirs while others were speaking. The hall was full all the time. Seldom was there a vacant seat, and usually crowds were standing at the door waiting to get in, and hearing what they could while they waited. A man at the door counted all who went in and sat down, and one up-stairs counted all who went up there for further teaching.

A Great Host.

By actual count 10,332 persons sat down in the building and heard one or more of the sermons. Some stayed to hear three or four, and I saw the same people there three and four nights. Two hundred and sixty-three went up-stairs and decided they wanted to learn more about this gospel. We took their names and addresses, and the plan is to follow up all who went by sending their names and addresses to the nearest church. Most of them are country people. My place was at the organ, and I found that an organ stool is not the most comfortable thing to sit on for so long a time. But from that vantage point I could see the faces of the listeners and could see their deep interest and surprise at the things they heard. As each one came down from the upper room I prayed that the seed sown in his or her heart might bring forth much fruit. I wish I could tell you what the speakers said, but there is no time for that. However, every one of the sermons was full of the gospel and was spoken with great earnestness, and every speaker was trying to be a soul-winner. One man said that this hall was the only place in the whole exposition where they would be really helped. The other things would interest and amuse, but not elevate. One man said, on the last night, that he had been speaking to them for many days, but now he was going to give them not his own words, but Christ's, and then he read the Sermon on the Mount very impressively. I was interested to see their faces as they listened to Christ's own words. Many of them learned the songs, and the last night during one of the sermons we could hear the neighbors singing the hymn we had just finished singing. Bibles were sold and twelve thousand tracts given out every day. We can not calculate the influence of these meetings, but we can pray that the Word may not return void, but that each one who has been influenced in even the slightest degree may be helped.

Many Funny Things.

There were some amusing things happened. Those who were inviting the people in heard many funny things. The people seemed surprised that they had not to pay to get in. One man refused to go in because,

as he said in English, "I have taken too much wine." One of the tracts was on the sin of drunkenness, and when it was offered to one man he said, "I like wine, and so do you." One man said, "Amen, amen, amen," when he took a tract. One old lady asked, when she was told that it was a Christian meeting, "Is that Christ up there speaking?"

We were all tired by Sunday night, but we were all encouraged and enthused by the week's meetings.

Tokyo.

KINDERGARTEN COMMENCEMENT DAY AT THE MARGARET K. LONG SCHOOL, TOKYO, JAPAN.

MRS. THOMAS A. YOUNG, MISSIONARY IN CHARGE.

The kindergarten of the Margaret K. Long School was built about two years ago through the efforts of Mrs. A. W. Place, who superintended its work until the time of her return to America. Since that time it has been in charge of Mrs. T. A. Young, assisted by Maki San and Iwasaki San, two excellent native kindergarten teachers. The kindergarten is housed in a splendidly arranged building and is a great factor in the advancement of our work among the women and children. This was the second Commencement, and twelve children received diplomas—the accompanying pictures show the graduates to have been both "pretty and sweet," and impress one with a feeling that when they graduate from the university they may have more knowledge, but certainly can not have more dignity.

The speaker of the day was a Mr. Ishimoto, a Christian who is at present attending the Imperial University. He had the undivided attention of the children while he told them stories illustrating right habits and principles of living, and calling attention to the necessity of knowing and obeying God in order to live rightly.

Sunday-school is held each Saturday and proves to be an interesting hour for the children—hymns, Bible stories, prayers, together with the general Christian atmosphere maintained at all times, are all playing a part in influencing the lives of the children. The following story is a good illustration: "Taro," one of the kindergarten children, was about ready for bed one evening, but, instead of getting into bed, kept sitting and talking to himself. Several times the mother insisted that he get into bed, but received no reply. Finally Taro turned to his mother and said, "You did not know what I was doing, did you? I was praying to the real God. I always do, every night and every morning. I learned it at the kindergarten, and you and father must learn to pray to him too.'"

The new term has opened, with several new pupils. We now have access to thirty-five homes through the work in the kindergarten. Once a month a meeting is held for

Graduating Class for 1914 in Kindergarten of the Margaret K. Long School, Tokyo, Japan. The Kindergarten is conducted by Mrs. T. A. Young.

the parents of the children. This meeting is thoroughly Christian in every way, and its influence is undoubtedly very great.

It is in connection with this kindergarten that the Japan Mission wishes to start a training-school for kindergarten teachers, so that all our kindergartens may be directed by teachers taught in our own schools. It is for this training-school that the new kindergarten specialist from America has been asked for by the mission.

CUBA.

A SUNDAY-SCHOOL IN SUNNY CUBA.

[Written in Spanish by a Cuban Christian boy of fifteen, and translated into English.]

My Dear American Brothers:

When Brother Menges began his work in Matanzas he began in a very small house, but later moved to a larger one and used this as a church, where he secured most of the present members and had a large Sunday-school, the largest he had in Matanzas, where he taught the Word of God to more than a hundred children and grown people. Later he built an excellent church, one of the most beautiful in the city. Our Sunday-school is good now. We have a large group of all ages and sizes, who attend fairly regularly Sunday after Sunday, who study the Bible in their classes and gladly take their places in the school. Our school is divided into various departments, and in addition we have a good Home Department, with ten enrolled. Recently we organized a class of boys aged from twelve to sixteen, and we have bright hopes for the future by the aid of our Savior. Our sessions are marked with interest and a desire to learn more about God. Our building is large and well arranged for the sessions of the Sunday-school, and this helps to make the sessions more interesting.

We are trying to teach the habit of giving and working for the cause of the Lord. All Cubans like to sing, and it is interesting to see all singing, even the smallest, and see them enjoy the novelty of these new services. We are now preparing for Children's Day, and there is much interest among all the children as they, with their envelopes, are collecting the pennies to bring to their Savior.

Nearly all the larger children of the Sunday-school have been baptized. One was baptized the other day, and others will be soon. We always decorate the building with flowers, which makes the room quite beautiful. The other churches co-operate in the evangelization of Matanzas.

I think I have now completed my duty, however not in the manner I would like, although perhaps some other day I can do better. I have had quite a lot of pleasure writing to my American brothers.

I must close now, desiring you the best of success in your work in that country, but I ask you to pray fervently that all the Cuban people may speedily be evangelized.

Your brother in Christ,

Matanzas, Cuba.

Jorge H. Piloto.

CHINA.

A CHINA FIELD AS BIG AS NEW YORK.

C. H. PLOPPER.

The Possibilities of Nantungchow.

How would you like to be responsible for the evangelization of New York State if her people had never heard of the name of Jesus? We are facing a situation very similar to this. A quick glance at the map shows the Nantungchow field to be about the size of the State of New Jersey, yet with a population equal to that of New York. In this field at the present there are but five representatives of the Cross.

In situation this field lies in relation to China as New York does to the United States. When the European first comes to America, his first view of our country is New York, so, likewise, when one arrives here, his first view of China is this great neglected field. In order that you may quickly understand that this is not a mission located vaguely on the indistinct border of Nowhere, which you will never be able to locate on the map, we will say that it is the point of China nearest America. This is, as it were, the gate of China, and missionaries have been pouring by to the more distant places for the last hundred years, leaving the field here absolutely neglected in darkest heathenism. If you can imagine 75 miles of country town, dotted here and there with large cities, you can begin to catch the idea. In all this great land we have a church in but one city—Nantungchow.

In order to make a comparison, imagine, if you can, New York State in darkest igno-

rance and heathenism, not only never having heard of Jesus and his love, but having no conception of a God who has created all things. Suppose that in all this land you had a church in Albany only, and that only a small place that would not compare favorably with the average barn in the State. You have a hospital, but no doctor. To evangelize this field you have but three missionaries and their families. What would be your responsibility to this people, the churches which supported you, and the Christ you served? Would those who were back of you, supporting and encouraging you, think you extravagant if you insisted you should have a station in Buffalo, one in Rochester, one in Syracuse, one in Utica, and one in New York City? That two families be placed in each of these cities to both run the schools and evangelize the people? Or even if you asked for a station in all the large cities, would you be thought crazy? When you could open an outstation for $200, having a resident native preacher and a little school, would it be wrong to ask that you might have such an outstation in Brooklyn, Niagara Falls, and such cities? Suppose that instead of your great railroads you had canals connecting all these cities and towns, while up and down them boats were poled at the rate of from 12 to 14 miles a day. If your only doctor was in Albany, and it was necessary to bring you sick there for treatment; if in carrying the gospel it was necessary continually to visit these places, would it not be thought wise and economical to ask for $400 for a small motor-boat, so, where otherwise it would take you four or five days to make the trip, you could do so in less than a day?

The above is but a fair comparison of the situation we are facing here in the Tungchow field. We have a single station, and not the $200 necessary to open even an outstation! This great field with its millions has been left to the Disciples of Christ! If we do not take the gospel to them, this generation of these poor Chinese will never know of the Christ and his great love. Is it extravagance to ask our great brotherhood that we be allowed to open five stations in these large cities in strategic positions? Can not the ten families be found to come and help us? Is it wrong that we should ask that we may have a motor-boat, by which we can save so much time to the work? Can we not, even as our Master taught us to pray, ask that the Lord of the harvest send forth reapers into this harvest?

TIBET.

ON THE YANGSTI, ONE WEEK ABOVE CHUNGKING.

[These missionaries are on their way to Tibet. They go to Batang. It is a long, hard trip.]

February 3, 1914.

DEAR FRIENDS:

The freight finally all arrived. The houseboats were loaded with chairs tied on top and outside, a small American flag flying from each funny, duck-shaped boat, and we were ready to start the morning of January 27th. We were on two or three days, to see if the stoves, heater, and cookstove, made of oil tins, would work, burning charcoal. We were fixed as comfortable as could be, and were happy to get on again after the eight weeks' wait at Chungking. Two mornings before starting both girlies were speckled all over with chicken-pox, but Dorris said it was a good thing to have it and be done with it, and they are nearly over it now. The bamboo ropes were thrown around the boats, and amid enough yells to make you think there were several wrecks, and that you were one of them, we started away. There is no excitement in travel of this kind, except crossing the river and wondering if your rope will break when they are pulling through a rapid. Sometimes it does and sometimes we bump on the rocks, but manage by the aid of yells and bamboo poles to get off and start on again. We go from eight to twenty miles a day. Sometimes the wind helps out and the big sail hoisted, while the coolies sit on the front part of the boat and whistle and call for the wind to keep coming and fill the sail. The sun is shining the last four days, instead of being foggy and cold, and it is like spring: gardens all green, and beans and mustard in bloom; and when the men stop for their meals, the children gather violets.

February 15, 1914.

Almost to Kiating. A quiet journey we have had, and rejoice that it has been so. One day one of the soldiers, walking on the shore with Dr. Shelton, told him this story of how they caught two bands of robbers. It is the custom to send an armed escort with all boats—from two to six and eight men, as the danger seems to demand. He said that everything seemed quiet, and the official stopped sending the soldiers with the boats, and the boats were immediately robbed. Then, when the escort was sent, none would be touched. So they started out, Sui Tm, one night and loaded a boat with soldiers, and

JAN ISEN AND HIS FAMILY, OF BATANG.

The child in his mother's lap was taken back to the lamasery at Tachienlu, as the great abbot there had died, and his soul had appeared again in this baby.

BATANG, TIBET.

closed it up so none could be seen, and no one had seen them leave the city. So they traveled, hidden, and stopped for the night; and here the robbers came, and they captured fifteen that time. Then they did the same trick again, and got eighteen—and capture means beheading in China. Almost six months have slipped away since we left America, and we are not home yet. We hope to be there by May 1st, though. It has been all water travel to Kiating, but then we go overland and are glad of the change. This river is beautifully clear, quite a contrast to the muddy waters of the Yangsti. Hope to send the next letter from Tachienlu, and the next from Batang. Knowing that you all at home have not forgotten us, and remember daily to ask for our safety and protection, and that has made the path easy and for this we are grateful, and to Him who hears and keeps us we are thankful.

With much love to you all,

MRS. A. L. SHELTON.

INDIA.

Dr. Miller in camp on his itinerate in India.

THE CHRISTIAN CHURCH, MUNGELI, INDIA.

This building was erected in 1897. It cost $1,000. It is a neat white building, suggesting cleanliness and quiet. Here the table of the Lord is spread every Lord's day. The congregation numbers about 200 members, and they are orderly and reverent. There is a church bell swinging in the churchyard which calls the worshipers together. This bell was provided several years ago by the Richmond Street Church, Cincinnati, Ohio.

BOOK NOTICES.

JESUS IS HERE. By Charles M. Sheldon. George H. Doran Company. $1.25 net.

Those who read "In His Steps," by the same author, will be especially interested in this volume. It is a sequel to the former story and is an attempt to describe the coming of Jesus to the same town where the scene of the other narrative was laid. It is a fascinating story. The book will have strong advocates and ardent critics. It is a difficult task to attempt to describe the second coming of Christ. He has made the story human in its sympathies and at the same time the miraculous runs through it. He brings Jesus to his city, clothes him with modern speech and manner, and interprets his attitude towards the church and the world of to-day.

SPIRITUAL CONQUEST OF THE ROCKIES. By William Nicholson Sloan. Geo. H. Doran Co. $1.25 net.

This is one of the best books on the frontier work of the church, and is written in a fascinating way. The need, the possibilities, and the bigness of the great Northwest are everywhere evident in the book. The volume breathes with activity and has in it the ring of militant and conquering Christianity.